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ORGAN FOR YOUNG

LATTER-DAY SAINTS.



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ROMAN MARRIAGE LAWS.

THE marriage laws of various nations and peoples form an interesting subject for study. Where these laws are just and strictly observed by the persons in whose interests they are enacted, a degree of prosperity and happiness exists

small circle in which they may chance to move, but is felt more or less by the whole state or neighborhood in which they reside. And if the sacred ordinance of marriage is disregarded by even a part of a community, insomuch that prosti-



which is unattainable in a community where little attention is paid to the union of the sexes. The influence of a few corrupt families in any part of the country is not confined to the

tution is licensed and unchastity countenanced, the supporting pillars of correct government will be gradually undermined and ruin will inevitably follow. This is an irrevocable law of

nature. It is the transgression of this law that has caused many nations to fall, numerous cities to be destroyed and countless individuals to occupy early and dishonorable graves.

Of these evils, Rome was not free. Husbands were compelled to mourn the loss of virtue in their wives, while the latter were devoid of all confidence in their "liege lords," because of their repeated debaucheries. This looseness of morals or unobservance of family obligations is recognized by historians as one of the principal causes of the decline and extinction of Roman power and supremacy. It will be found, moreover, that in every age and community, the same cause has and will produce the same effect.

Our engraving is intended to represent the return from the place of marriage of a Roman bride to her home. Carried upon the arms of two attendants, whose pathway is strewn with flowers by the youths who precede them, and followed by a numerous train of friends, she is warmly welcomed in her future home by the fond relatives. To the left stand the musicians announcing in joyful, melodious strains the happy event. This was the introduction of the ancient Roman maiden to married life.

Among the Romans there was no special ceremony required to establish the marriage relation. All that was necessary in order to establish the legality of the matrimonial alliance was for a man and woman, to whose union there was no impediment from nearness of kin or other cause, to live together as husband and wife. There were, however, certain methods adopted and frequently employed to announce this mutual agreement to the people. One of these, a religious rite called *confarreatio*, was solemnized in the presence of a priest and ten witnesses: certain words were uttered by the bride and groom; and a cake of meal or flour was presented to the priest as an offering; from this the ceremony derived its name, *confarreatio* from *farreus panis*, cake of meal or flour. Another mode of procedure was for the man to purchase his intended wife from the family to which she belonged. In either of these cases the property of the wife, if she was so fortunate as to possess any, became her husband's, and whatever she subsequently acquired also reverted to him. In all legal matters the two were compelled to act as one, and of this joint action the husband was naturally considered the agent or leader.

Only in the cases just mentioned did the law give the husband possessory right over his wife's property. When marriages were performed in the usual way, the wife did not, in a legal point of view, become a member of her husband's family. If she was under the power of a father, she remained so still. She retained her former right of inheritance, and if she had property at the time the nuptial knot was tied, she did not lose her separate ownership and control of it, nor was she prevented from making further acquisitions for herself. Still the Romans held that the uninterrupted possession of a wife for one year gave the husband all the rights he would have acquired at the outset if he had married her by *confarreatio* or purchase. There was a provision, however, by which a wife could retain her freedom, and this was to absent herself not less than three nights during each year from her husband's residence. This freer form of marriage subsequently became universal among that people. The principal cause of this change was that a divorce was so easily obtainable, and it was not just for the wife's estate to become the property of a husband who might at any time, or for any cause, or even without cause, put an end to the relationship between them, and thus obtain her possessions, and turn her penniless upon her relatives or friends.

The Roman principle was that the consent of the parties was not only required for the contracting of a marriage, but also for maintaining it afterwards. Any act of either party by which this consent was explicitly withdrawn was sufficient to terminate the relation. Should the party who thus ended the marriage do so without sufficient cause, he or she might be punished for misconduct, but this would not, in the least, effect the divorce. This extreme laxity in regard to divorce was a source of great trouble to the people generally. While it prepared a way for a woman to escape from the power of a brutal man, it also rendered her liable to be deserted at any moment, at the caprice of an unrighteous partner.

The Romans did not allow donations between husband and wife. If either made a gift to the other it was not regarded as valid, and could be recalled at pleasure. But if a gift was made and the giver died without having actually recalled it, the law considered it valid. Again, if the gift by its own terms was not to take effect until after the death of the giver or until a divorce had been obtained, as agreed upon both parties, it was recognized in law.

It was customary for either the wife or some of her relatives at the commencement of married life to make a donation to assist in defraying family expenses. This donation was the property of the man only as long as the union existed; when this terminated, whether by death or divorce, the dowry, as it was called, had to be restored. If it ended by the death of the husband, his heirs had to restore it; if by the death of the wife, her relatives received back the amounts they had given. Should the woman be at fault in the obtaining of a divorce, she was punished by a partial forfeiture of the dowry.

Provision was also generally made by the husband for the support of his family in case of his demise. A stipulated amount was laid aside from an emergency of this kind. This amount reverted to its former owner in case of the death of the wife or of a divorce being obtained.

These are some of the marriage laws of the ancient Romans. How well they answered the purposes for which they were prepared, let history state. True it is, however, that of all the laws and ceremonies which man has invented for the union of the sexes, none can be found to equal the revealed will of God on these points. While the ordinances of man on this very important subject do not even stand the test of time, those of God will endure for all eternity, and what God joins no man had better undertake to put asunder.

FALLACIES OF SCIENCE.

BY J. H. W.

"A LITTLE or superficial knowledge may incline a man's mind to atheism; but depth in philosophy bringeth him back to religion." So said Francis Bacon, one of the world's greatest philosophers, and history has proved his saying to be true. The great lights of the scientific world such as Columbus, Copernicus, Galilio, Kepler, Newton, Herschel, Agassiz, Rosse or Proctor, all have cherished a reverence for religion. On the other hand, it is generally third or fourth rate men of learning, or those whose impetuosity is greater than their judgment, who ever attempt to achieve distinction as infidel lecturers. Men who have failed in their business for want of capacity, frequently turn misanthropes and denounce truths and men that they have not brains enough to

comprehend. True, apostate Christianity has been "weighed in the balances and found wanting," but does that prove that there is no vital, no divine religion that will satisfy the intellect of man with its truths, and touch the heart with its love—a Christianity which, bearing the full impress of its Author's image, shall take its place among the various forces at work in society and eventually subordinate them all? Nay verily! As well might we say that because there are counterfeit bank bills in existence, therefore none are genuine.

One cannot help being amazed at the cool impudence with which infidels take for granted the very points to be proved, and set aside as unworthy of serious examination the most authentic records of history and facts of science. When skeptics, who are determined not to believe in the Bible, find the historical evidences of its genuineness, authority and inspiration impossible to be overthrown by ridicule or sophistry they turn their attention to some other mode of attack; and of late years, they have ransacked the whole circle of the sciences hoping to find a more powerful weapon. Especially has every new discovery been hailed by skeptics as an ally to their cause, until further acquaintance has proved that it was not so. Thus when geology began to upheave its titanic form it was eagerly greeted by skeptics; but now that they have discovered the proofs it gives of a Creator they are getting shy of its acquaintance.

It is, therefore, worth while to inquire, is science really so positive as these persons pretend? or, is it true that students of the physical sciences have no certain knowledge of their theories? We need not here speak of the disputes between Herschel and Ferguson, Newton and Brewster, La Place and Lionville. Rather let us begin with the most positive of all sciences, *Mathematics*, and note a few things concerning it. Upon reflection, it is surprising how few subjects are capable of a mathematical demonstration.

A mathematical proof admits of no doubts or contingencies. A man may calculate the force of the wind, but he cannot tell how long it will continue to blow in that direction, whether it will increase to a hurricane or subside to a calm. He may count the revolutions of an engine, but he cannot test its extreme power, or prove its continued existence for a single hour. How many of the most important affairs of life can be demonstrated by means of the multiplication table? It would be safe to say not one in ten. Again, mathematics frequently deals with purely ideal figures, which never did or never can exist. There is not a mathematical line—length without breadth—in all the universe. On careful examination we find that there are no mathematical figures in nature. We speak of the earth as a sphere, but it is a sphere pitted with hollows as deep as the ocean, and crested with protuberances as high as the Andes or Himalayas, in every conceivable irregularity of form. There is not an acre of absolutely level ground on the face of the earth; even its waters will pile themselves up in waves, or dash into breakers, rather than remain perfectly level for a single hour. The microscope reveals the fact that the pearl is proportionally rougher than the surface of the earth, and the dew drop is no nearer round than a pear. When we speak of the orbits of the planets as elliptical or circular it is only in a general way; just as we speak of a circular saw, the outline of its teeth being regularity itself, as compared with the motions of the planets in their orbits.

So also with *astronomy*, it is far from being an exact science. Sir John Herschel, than whom none has a better right to

speak on this subject, devotes a chapter to the "Errors of Astronomy."

To begin at our own little globe, where exactness is more easily attained, than among distant planets, we find that two of the greatest astronomers, Bessel and Newton, differ from each other in the measurement of the diameter of the earth fully eleven miles. So also the diameter of the earth's orbit is uncertain by 360,000 miles. Now the diameter of the earth, and the diameter of its orbit are the very foot rule and yard stick, as it were, by which astronomers measure the heavens. (See *Humboldt's Cosmos*, Vol. I. page 7, and Vol. IV. page 477.)

"Let us then be candid," says Loomis, "and claim no more for astronomy than is reasonably due. When in 1846 the great astronomer Le Verrier announced the existence of a planet hitherto unseen, and when he assigned to it its exact position in the heavens, and declared that it shone like a star of the eighth magnitude, not an astronomer of France, and scarcely one in Europe had sufficient faith in the prediction to prompt him to point his telescope to the heavens."

So also geology, one of the most recent of the sciences, and in the hands of infidel nurses one of the most noisy, has been found to be unreliable in many particulars. True a wonderful outcry has been raised about the antagonism between the records of the rocks, and the records of the Bible. But no one has yet succeeded in proving such an antagonism; for the plain reason that neither the Bible nor geology says how old the earth is. They both say it is very old. The Bible says, "In the beginning God created the heavens and the earth." The term here translated "in the beginning" signifies, as every Hebrew scholar knows, a period of such remote antiquity, that in Bible language it stands next to eternity. Now if the geologist could prove that the earth is a thousand million years older than the time when Adam appeared upon it, this would contradict no statement of the Bible. So when infidels come to us with their geological theories about the manner in which God made the earth, or in which the earth is said to have made itself, and how long it took to do it, and tell us that they have scientific demonstration from the rocks that the Bible is false, we surely have a right to enquire into the foundation of these theories upon which they have built such startling conclusions. Now it is remarkable that every infidel argument is based not upon the *facts*, but upon the *theories* of geology. But how does our infidel geologist set about his work of proving that the earth has any given age, say a thousand million years? Why he simply commences with a theory or supposition. Yet a demonstration must rest upon facts, it admits of no suppositions. In examining the crust of the earth we find a great many layers of rocks, one above the other, evidently formed below the water, some of them out of the fragments of former rocks, containing bones, shells and casts of fishes and tracks of the feet of birds, made when these rocks were in the state of soft mud. These layers form what is termed the *crust* of the earth, and are altogether several miles in thickness. Yet not one of these layers gives us the element of time. They announce to us successive generations of animals and plants; but they do not tell us how long these generations lived. We have every reason to believe that the condition of the world was very different then, from what it is now; not only as regards its temperature, of which we have many proofs, that it was much higher than at present; but likewise in regard to the density of the atmosphere and the distribution of water on the surface of the globe. All

these conditions indicate that both animal and vegetable life were then far different from what they are now, as the fossil remains of those animals and plants abundantly and unquestionably prove. But in all this we have no means of determining the duration of those species. The various species of plants and animals may have flourished during a period of a thousand, a million, or a thousand million years for all we know.

Here is a problem exactly similar. On examination we find that a certain house is built on a foundation of well cemented concrete three feet deep, that it has ten courses of stone in the basement, forty courses of brick in the first story, thirty-six courses in the second, thirty-two in the third; with a roof of nine inch rafters, covered with inch boards, and an inch and a half layer of coal-tar and gravel; now tell us how long was the house in building? Why the very school-boy would laugh at the absurdity of such a question. He would say, "How can I tell unless I know where the materials were obtained, how they were conveyed, how many workmen were employed, and how much they could do in a day? If the rock had been brought from a distance, the brick to be made by hand, the lumber all dressed with a hand-saw and jack-plane, and all the work done by a slow-going jobbing contractor who employed only three or four men—why, they would not get through in a year. But if the rock was found in excavating the cellar, if the brick was made by machinery and near at hand, the lumber dressed by steam saw and planing mills, and thirty or forty workmen employed it might be all finished in a month."

So the geologist ought to say, "I do not know either the source of the materials of the earth's strata nor the distance from which they were conveyed to their present position, nor the forces which were employed in changing them from their primitive elements to the forms in which we now see them; therefore I cannot tell the time required for their formation. If the crust of the earth was originally fused into granite by intense heat, and this granite has been thrown up into vast mountains by the internal heat of the earth; and in turn, these mountains have been slowly worn away, by the action of wind and rain and frost, and conveyed down to the shores of the primeval ocean, by the still slower agency of mountain torrents and rivers; and if these deposits having first been the home of various species of animals and plants have hardened into rock which in turn has been heaved up by volcanic forces—if this was the mode of creation, hundreds of millions of years may have been required to produce the effects we now see upon the surface of the globe.

But if the crust of the earth originally consisted of the various elements of which granite and other rocks are composed, if (as is generally conceded, granite is the lowest in the scale of all the rocks with which man is acquainted,) the granite was fused into its present condition by the intense heat generated by the chemical action of these elements upon each other, and if the overlying strata were consolidated by the vast pressure of a universal ocean, as is generally conceded to have covered the earth at a certain geologic period, and if these rocks were baked by their own chemical heat or by the continuous heat of the underlying granite, while the cooler temperature of the water above prevented the upper strata from becoming so solid—then under such circumstances, a very few centuries might suffice." (See *Lyell's Principles of Geology*, chapters 12 and 22.)

Again, all geological computations of time are made upon the supposition that only the same agents were then at work

which we now see, that they wrought with the same degree of force and produce the same results though working under widely different conditions. For example, suppose it now takes a year to deposit mud enough at the bottom of the sea, to make an inch of rock, and if mud was deposited no faster in those remote ages, then the rocks would be as old as there are inches in the eight or nine miles depth to which the strata extends. But how can we prove that mud was deposited at the same rate then as now? And so the whole fabric of geological chronology vanishes into a mere unproved notion, based upon an *if*.

It is truly astonishing that any sober-minded person should allow himself to be shaken in his religious convictions by the alleged results of a science so unformed and imperfect, as geologists themselves acknowledge their favorite science to be. Thus Hugh Miller admits, "There are no calculations more doubtful than those of the geologist;" and again, "It furnishes us with no certain clue by which to unravel the unapproachable mysteries of creation." (See *Footprints of the Creator*, page 313.)

Then, again they are quarrelling about the leading principles of the science. Hopkins attempts to prove that the crust of the earth is eight hundred miles thick, while Humboldt asserts that it is less than twenty-four. As the temperature increases one degree for every forty-five feet we descend into the earth, so at that rate, in less than twenty-four miles the heat would be so great as to melt iron and almost any known substance. But here again they differ. Wedgewood declares that iron melts at 21,000 degrees Fahrenheit; while Professor Daniels is positive that it melts at 2,786 degrees Fahrenheit. Only a slight difference of 18,214, degrees.

But then comes the great question, if granite is the lowest layer in the strata what is below the granite? De Beaumont affirms that "the whole globe with the exception of a thin envelope—much thinner in proportion than the shell of an egg—is a melted mass kept fluid by heat, but constantly cooling and contracting its dimensions and occasionally cracking and falling in, and squeezing upwards large portions of the mass, thus producing those folds or wrinkles, which we call mountain chains. On the other hand Davy and Lyell think that "we may perhaps refer the heat of the interior to chemical changes going on in the earth's crust." So much for the uncertainties of geology.

If space permitted it would be easy to go over other sciences and show similar uncertainties in them all. It is worthy of notice that the uncertainties of science increase just in proportion to our interest in it. About what does not concern us, it is very positive; but very uncertain about our dearest interests. The astronomer may calculate with considerable certainty the movements of distant planets with which we have no intercourse; but cannot predict the heat or cold, clouds or sunshine, and other phenomena continually occurring on the earth. The forces of heat may be measured to some extent but what physician can measure the strength of the malignant fever that is destroying the life of his patient. The chemist can thoroughly analyze any foreign substance, but the disease of his own body which is bringing him to the grave, he can neither weigh, measure or remove. Science is very positive about distant stars and remote ages, but stammers and hesitates about the very lives of its professors.

If such are the uncertainties of science to the actual investigators, what shall we say to him who has merely learned his science at school? When we meet with such an infidel who

denounces religion while he extols the certainties of science, would it not be well to ask a few questions such as the following, "Have you personally measured the diameter of the earth, observed the transit of Venus, or calculated the distance of the moon?" Or further "would you feel yourself competent to perform such labor; or is it possible that after all your boasting you have taken your science at second hand, and on the testimony of another?" Again, "perhaps you are a student of the stone book (as scientists sometimes call the strata of the earth's crust), with its enduring records graven in the rock forever; and perhaps you profess to believe that under these ponderous strata the Bible has found an everlasting tomb! But how many of these volumes of this stone book have you perused personally? Have you ever visited the many localities in our own country, to say nothing of the instructive lessons to be learned from the strata of England, Scotland, Wales, the Himalayas, the Andes and the Laurentian rocks of Canada, where the different formations are to be seen? Have you personally excavated from their beds the various fossils that form as it were the very alphabet of the science or is it possible that all you know of geology is from the specimens of collectors, and the statements of lecturers aided by maps of ideal stratification in rose-pink, brimstone-yellow, and indigo-blue?

"But perhaps you are a chemist, and proud as most chemists are of the accuracy attainable in that most demonstrative science. But how much of it is really science to you? Of the nine hundred and forty-two substances mentioned in Turner's Chemistry, how many have you analyzed? Could you truthfully say one half, one fourth, or even one tenth? Much less, would you face the laughter of a college class to-morrow, upon the experiment of taking nine out of the nine hundred, reducing them to their primitive elements, and giving an accurate analysis of their component parts? In fact do you know anything worth mentioning of the facts of science upon your own knowledge, except those of the trade by which you make your living? Or after all your boasting about scientific certainty, is it true that you have been obliged to receive your science upon faith and at second hand and on the word of another, and to save your life you could not tell who that other is or even name the discoverers of half the scientific truths you believe. Therefore, whatever precision may be attained by scientific men—and we have seen that it is not much—it is very certain you have none of it. The very best you can have, to wrap your self in, is a second hand assurance, grievously torn by rival schools, and needing to be patched every month by later discoveries."

But this is not all. Science is not only uncertain, but also insufficient. We demand the knowledge of truths of which science is profoundly ignorant. Of all the great problems and precious interests which belong to me as a mortal or an immortal being, science knows nothing. I ask her whence I came? she points to her pinions stretched over the abyss of primeval fire, her eyes blinded by its awful glare, and remains silent. I inquire what I am? but the strange and questioning / is a mystery which she can neither analyze or measure. I tell her of the voice of conscience within—she never heard it and does not pretend to understand it. I tell her of my anxieties about the future—she is learned only in the past. I inquire how I may be happy hereafter—but happiness is not a scientific term, and she can not even tell me how to be happy here! Poor, blind science!

Further still, all our dearest interests lie beyond the domains of science, in the regions of faith. Science treats of things—

faith is confidence in persons. Take away the persons and of what value are the things? The world becomes at once a vast desert, a dreary solitude. I can live, and love, and be happy without science; but not without companionship whose bond is faith. In its sunshine alone can happiness grow. It is faith sends man out in the morning to his work, nerves his arms through the toils of the day, brings him home in the evening, gathers the children around the table, inspires the oft-repeated efforts of the little prattler to ascend his parent's knee, clasps the chubby arms around his neck, looks with the most confiding innocence into his eye, and puts forth the little hand to catch his bread and share his cup. Undoubting faith is happiness even here below. Need we marvel, then, that man must be converted from his pride of empty, barren science, and casting himself with all his powers into the arms of faith, become as a little child before he can enter into the kingdom of heaven?

TOPICS OF THE TIMES.

BY THE EDITOR.

AS I expected and also declared to members of Congress and the Judiciary Committee of the House of Representatives when the Edmunds law was under consideration it would fail in accomplishing the objects sought for. Such legislation cannot result in taking the control of the territory away from the Latter-day Saints, and that is the object sought for. It is very wonderful that after the most cunningly devised plans for the destruction of the Saints are put in operation how signally they fail in satisfying their authors. Senator Edmunds himself, I have no doubt fully believed that his bill was all that was then necessary and that it would meet the public demand against "Mormonism." I conversed with him for nearly two hours upon the subject. His conceit is enormous. He is one of those men who are never troubled with doubt as to the propriety or wisdom of anything they attempt. His serene self-confidence if it were employed in a good cause would be admirable. I have no doubt he was fully imbued with the idea that if all the polygamists in Utah could be excluded from the polls and from holding office there would be a general feeling of relief experienced by the mass of the "Mormon" people. He had been told that there was a great amount of secret dissatisfaction here, and that the people were tired of the domination of the leaders. If these leaders could only be stripped of all rights of citizenship and placed under ban, he supposed their popularity and power would fade away. He was doubtless assured also by apostates from the organization led by Joseph Smith, the recreant son of the Prophet, that with such a law in operation they would be greatly aided in their efforts here at gaining converts, and I have the best of reasons for believing that they misrepresented the number of converts they already had here. Counting, therefore, the dissatisfied "Mormons," and the apostates, and the Gentiles as elements likely to unite, he flattered himself with the hope that they would considerably outnumber the "Mormons" who would be loyal to their principles, and that the control of the territory would pass into new hands.

That the apostates who were sent to Washington to aid in getting hostile legislation misrepresented their numbers appeared plain to me by what occurred while I was making an argument before the Committee on Judiciary in the House

of Representatives against the Edmunds law. In the course of my remarks I had occasion to show the relative numbers of the "Mormons," the Gentiles, and the apostates in the territory. My statement was questioned by Mr. Willets, of Michigan who had distinguished himself by his rabid hostility against us, and had introduced more bills against us than any other man that ever was in Congress. But upon my showing him the authenticated census returns, which I had procured from the superintendent of census, he acknowledged that I was correct. He was evidently disappointed, however, and as he had sought his information concerning Utah from Lawyer McBride, of this city, and these apostates, I felt justified in concluding that he had been deceived into the belief that there were more of that class in this territory than the returns showed.

We have had an election for the Legislative Assembly and the county officials, and as far as the returns have come in they show that the People's Party have carried the election everywhere. So the Edmunds law has not been a success if the capture of the territory was one of the objects to be accomplished. Already the men who cried out the most loudly for legislation and accepted the Edmunds law as an answer to their supplications are dissatisfied with the results. They denounce it as fiercely and as utterly unsuited for the territory as if it were a "Mormon" measure. In fact they seem to acknowledge that it has had the effect of strengthening instead of weakening the Latter-day Saints and their cause. Certainly we have no reason to like the Edmunds law, but I doubt if we hate it as much as do our enemies who framed it. They have shown no interest in this recent election. In some places even the judges appointed by the commissioners failed to vote. In this way they confess their weakness and their inability to meet our people fairly at the ballot box. I think their object in staying away from the poles is for the purpose of saying that the anti-"Mormons" were disgusted with the Edmunds law and its operations, and would therefore take no part in any election under it. They hope to get more legislation from Congress, and will resort to any trick or use any argument to accomplish this. They already call the election a foregone conclusion, and they can easily add that the monogamists only voted as the polygamists wanted them, and therefore they would take no part in such an election. By having recourse to this policy they conceal their real strength. They know very well that if they had all voted, the difference between the votes of the People's Party and their votes would have told the tale of their strength, and would have been an argument against them when they should go to Congress and ask to have the control of the territory placed in their hands.

If it were not for the serious consequences involved in this contest, it would be a source of great amusement to see the silly devices of these wretched people. At the very time when they imagine that they have ensnared us they find themselves entrapped, and the object that they hoped to attain is as far distant as ever. Thus it has ever been, and thus it ever will be. Our triumph may be deferred, but is sure to come.

When the Saints were driven from Missouri, their enemies supposed that they had dealt them a deadly blow and injured them beyond recovery. A few short years proved how mistaken they were. When the Saints were driven from Illinois and took refuge in the mountains, all the mobocrats of Illinois congratulated themselves at having got rid of the "Mormons;" but it was not long until they found that instead of dealing the "Mormons" a blow, they had forced them to the high road of greatness and prosperity. It is a

most consolatory reflection that they can do nothing against the work of God, but for it. One cannot wonder at these people indulging in anticipations respecting the final overthrow of this work when we consider how weak the Saints are and how numerous are their enemies. To people who do not believe in God nor His promises, it must seem like the height of folly for us to take the course which we do. To them, it must seem as though they were provoking inevitable destruction, and that we would excite a whirlwind of wrath that would blot us out of existence. But it has been said very truthfully, that God and one man are a great majority. God is doing a marvellous work and a wonder. He interposes and confounds the schemes of the wicked and controls by His invisible and irresistible agencies in such a manner as to accomplish His purposes. Men looking at this work, merely look at the surface of things. They see about two hundred thousand Latter-day Saints, or less, and they look at the other side and see the numbers that are arrayed against them, and judging entirely from a human standpoint, they think the weak side must go to the wall. But this is a superficial view. There are powers unseen by mortal eye engaged in this contest. Behind this handful of people there stands, like a wall of living fire, the power of God. His command has gone forth. He has made promises. All heaven with its glorious array of mighty angels and just men made perfect are engaged in carrying out His purposes. On the other side are the powers of darkness. They cannot withstand the almighty power of God. They are the weaker side, though according to mortal vision they are infinitely the stronger. Step by step they must retreat, until finally they will be overwhelmed and destroyed. Latter-day Saints, therefore, can take courage and press forward. They are the winning side and must eventually triumph.

DESERET S. S. UNION MEETING.

THE regular monthly meeting of the Union was held on Monday evening, August 6th, in the Assembly Hall, General Superintendent George Q. Cannon presiding.

After the usual singing exercises, and prayer by Elder Geo. Reynolds, the minutes of the July meeting were read and approved.

Superintendent Wm. D. Owen, Jun., took great pleasure in representing the 21st Ward Sunday school, although he expected his report would be similar to others that had been given. The school numbers 360 officers, teachers and scholars; the average attendance was 240. There were 38 officers and teachers; and 21 classes. The primary department consisted of 150 children under the care of four competent teachers. The sacrament was administered every Sunday. They endeavored to carry out the "Rules for the Guidance of Sunday Schools," published by the Union. Bishop Burt and his counselors manifested great interest in the school and attended as often as their other duties allowed. The officers and teachers were diligent and faithful in the discharge of their duties. They had no select choir but the whole school took part in the singing under the direction of Bro. Thomas McIntyre. His son, Joseph McIntyre, as an efficient and faithful organist was quite an acquisition to the school. There was a brass band, every member of which, he believed, belonged to the school. They had adopted the plan of giving a prize to each pupil who had not missed one Sunday in the previous six months. These prizes consisted of the "Faith Promoting Series" and similar works. He felt well in his labors for the good of the

rising generation and rejoiced in the progress of the Sunday school cause.

Supt. George Q. Cannon according to appointment delivered an excellent address on the early settlement of Salt Lake valley. The travels of the Pioneers across the plains in search of a home, their return for their families, the entrance of the main body of the Saints, the difficulties and sufferings endured by the Pioneers in making homes in the then barren waste of Salt Lake valley, were portrayed with a vividness calculated to inspire in the hearts of the hearers a sentiment of admiration for those noble, God-fearing men and women who were the first settlers of these beautiful valleys.

Asst. Supt. George Goddard announced that Supt. Cannon would continue his address on the early settlement of Utah at the next meeting. He also announced that the Union was actively engaged in preparing a new tune and hymn book for the use of our Sunday schools.

The 21st Ward Sunday school contributed excellent singing during the evening, in which the whole school from the teachers to the younger scholars took part, evincing careful and diligent training on the part of Bro. Thos. McIntyre who is the conductor of the choir and also of the brass band, which was present and enlivened the meeting with several tunes.

Adjourned to the first Monday in September. The superintendents of the Sugar House and Farmers Ward Sunday schools were appointed to report their respective schools and also to furnish door-keepers at the next meeting.

Benediction by Asst. Stake Supt. R. S. Horne.

Chapter for the Little Ones.

BEYOND ALL PRICE.

"Be quiet, my dear boy, and don't disturb me," was Mr. Edwards' reply to his youngest son, little Georgie, who had come again and again to his father when busy over his papers.

"I want you to mend my drum—see what a big hole I have cut in the top; it won't make a noise no more!" and the child, with a rueful face, held up his broken toy.

"Ask me in the evening; I am busy now," said the gentleman, waving him away.

At that moment a servant entered the room and informed Mr. Edwards that some one was waiting to speak with him below.

Impatient at being again interrupted, the gentleman rose from his seat. Before he left the room, he glanced to see that little Georgie was safe, and out of the way of mischief. The child was seated in the corner with his broken drum on his knee, trying to pull off entirely the parchment which had covered the top of his toy.

"Papa won't mend my drum; I'll mend it my own self," muttered the child, who was not yet five years of age. "I'll get some strong paper, and

tie it round with a string, and make my drum sound as well as ever."

So Georgie trotted up to the table on which lay his father's papers, in search of something that would answer the purpose. But, child as he was, he could see that none of the letters or bills were in the least like the tough parchment which he had been tearing off from the drum, nor could he find a morsel of string.

A key was in the lock of the drawer of the table at which Mr. Edwards had been sitting; pursuing his search, Georgie pulled the drawer open, and putting in his plump little hand, felt for what might be within.

At the very end of the drawer lay a roll, which seemed to be harder than paper. Georgie drew it out, and, to his joyful surprise, found it to be made of a firm, tough material, just like that which had covered his drum; only there was a good deal of writing upon it, and a large red seal at one end.

"I will ask papa when he comes back if I mayn't have this," said the child to himself; "I daresay it's of no use to him, as it was pushed so far back in the drawer. I wonder what such tough paper can be made of."

Georgie unrolled the parchment with a little difficulty; the moment that he let go of one end, it curled round again into a roll.

"I can't use this tiresome thing for my drum if I can't make it lie flat, quite flat," said Georgie; and he looked round him for some means of pressing down the parchment, so that it should lose its inclination to curl. He thought of putting his father's desk upon it; but the desk was too heavy to be easily moved. Georgie tried sitting upon the parchment; but that had no effect: as soon as he rose it curled up as readily as it had done at the first.

Georgie then fixed his eyes on the very large family Bible, which, ever since he could remember, had lain on a table near the window, but which he could not recollect having ever seen any one open. That would be heavy enough to keep anything pressed down flat. Georgie clambered up on a chair, with the parchment roll in his hand. He had not strength enough to raise the great Bible, but he could lift up one of its thick, well-bound sides, and some of the gilt-edged leaves. Supporting them with his shoulder, while he unrolled the parchment, and kept it straight with his little hands, Georgie then let the heavy cover and leaves drop upon it, and left them thus to press, as he hoped, the troublesome roll into flatness.

(To be Continued.)

The Juvenile Instructor.

GEORGE Q. CANNON, - - - EDITOR.

SALT LAKE CITY, AUGUST 15, 1883.

EDITORIAL THOUGHTS.

FIFTY years ago the Lord gave to His Church through the Prophet Joseph, a revelation called "The Word of Wisdom" for the benefit of the council of High Priests and the Church at Kirtland, and also the Saints in Zion—Jackson county, Missouri, at that time being called Zion to distinguish it from the Stake at Kirtland. This revelation was not a commandment, nor was it given to constrain the people, but was for the purpose of showing forth the order and will of God in the temporal salvation of all Saints in the last days. It was given for a principle with promise. It was adapted to the weakest of all Saints who are or can be called Saints. Many blessings were promised to those who would observe this counsel of the Lord. They were to receive health in their navel and marrow in their bones. They were to find wisdom and great treasures of knowledge, even hidden treasures. They were to run and not be weary, and to walk and not faint. The Lord also promised them that the destroying angel should pass by them as he did the children of Israel and not slay them.

The history of the Latter-day Saints if examined with care would establish the fact that the Lord's promise has been fulfilled to those who have obeyed this revelation. Especially is it true that the destroying angel has passed by them and not slain them. If it were possible to obtain from every family in the Church the experience they have had in keeping the Word of Wisdom, we have not a doubt but that their testimony would fully corroborate what we say respecting this promise. There has been less sickness in families that have kept the Word of Wisdom; there has been more faith when sickness has entered the household; there have been more cases of recovery from the grasp of death.

Our thoughts are directed to this revelation at the present time by the statements which we see in the daily papers of the rapid spread of cholera. It is only a few days ago that we saw 16,000 deaths reported from this disease. Alarm is excited at its rapid spread. It may not reach our shores, and if it should, it may not reach our territory. But whether cholera comes here now or not, pestilence will undoubtedly spread through the land at some time or other. God has said that calamity shall fall upon the wicked. His word cannot fail. Who shall escape? Certainly they who keep not His commandments nor obey His word have no ground to believe that they will be preserved. But those who obey His counsel and carry out in their lives the teachings which He has given respecting food and drink and the best method of living, may have faith to claim the deliverance when His judgments come forth.

In another revelation through the Prophet Joseph the Lord said that,

"There shall be men standing in that generation, that shall not pass, until they see an overflowing scourge; for a desolat-

ing sickness shall cover the land; but my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices, and curse God and die."

When this scourge comes it will require faith on the part of the Saints to escape its effects, and they can better exercise faith when they keep the Word of Wisdom.

Will the juveniles, who read this paper, think about this counsel which God has given? He has told us that it is not good to drink wine, nor strong drink. Strong drink is not for the inside, but for the outside of the body. Tobacco, the Lord says, is not for the body and is not good for man, but it is to be used with judgment and skill for bruises and sick cattle. He tells us also that hot drinks are not for the body. He also informs us that the flesh of beasts, and fowls of the air, is ordained by Him for the use of man with thanksgiving. Nevertheless they are to be used sparingly. He says that it is pleasing unto Him that they should be used only in times of Winter, or of cold or famine. The wild animals that He has created are for the use of man only in times of famine and excessive hunger.

Now, these are plain, simple counsels which every one can understand. Every child can obey these requirements, and every wise child in this Church will do so. Think of the precious promises which He has made to those who will obey His word upon these points. Are they not beyond all price? We would like to see it become the rule among all the children of this Church to strictly observe the advice which the Lord has so kindly given to us in this revelation.

OTHER PEOPLE'S FAULTS.—We cannot be guilty of a greater act of uncharitableness than to interpret the afflictions which befall our neighbors as punishments and judgments.

An old maiden gentlewoman, whom I shall conceal under the name of Nemesis, is the greatest discoverer of judgments that I have met with. She can tell you what sin it was that set such a man's house on fire, or blew down his barns. Talk to her of an unfortunate young lady that lost her beauty by the small-pox, she fetches a deep sigh, and tells you, that when she had a fine face she was always looking on it in her glass. Tell her of a piece of good fortune that has befallen one of her acquaintances, and she wishes it may prosper with her, but her mother used one of her nieces very barbarously. Her usual remarks turn upon people who had great estates, but never enjoyed them by reason of some flaw in their own or their father's behavior.

She has a crime for every misfortune that can befall any of her acquaintances; and when she hears of a robbery that has been made, or a murder that has been committed, enlarges more on the guilt of the suffering person than on that of the thief or the assassin. In short, she is a good Christian, that whatever happens to herself is a trial, and whatever happens to her neighbors is a judgment.

USE the best language in your common conversation at home, and you will soon acquire the habit of using it on all occasions.

It is only those who have done nothing who fancy that they can do everything.

THE Lord wills not only the salvation of his people, but also their present comfort.

ALEXANDRIA.

THE picture is supposed to represent the city of Alexandria, in Egypt.

This city was founded by Alexander the Great, in the year 332, B. C. while on his conquering expedition, during which he subdued nearly all of the then known world. It became the capital of Egypt and soon grew to be one of the most magnificent cities then in existence.

After the death of Alexander, it fell into the possession of the Ptolemies, under whose rule it became noted for being the seat of Grecian learning and philosophy. When liberty and science were being trampled upon and neglected in Greece, the land of their birth, they found a welcome place of refuge in Alexandria, where they were fostered and encouraged by her rulers. This period of her history is called the Alexandrine Age, and existed from 323, B. C. to 640, A. D., when this city was taken by the Arabs. The first 293 years of this time the city was under the rule of the Ptolemies.

In the year 30, B. C. it came into the possession of the Romans. At that time it was in the height of its splendor; but from then its glory began to fade, and continued to gradually do so during several successive centuries.

Ptolemy I., introduced Greek science and literature into Alexandria. He was followed by his son, Ptolemy II., who completed the establishment of a museum and the famous library of Alexandria, which was the largest one known in ancient times. This library contained, during the time of its first manager a collection of 50,000 volumes, or rolls. This number was afterwards increased to 400,000, according to the statement of some writers, while others assert that there were as many as 700,000 volumes.

When Alexandria was besieged by Julius Caesar, the greater part of the library was destroyed by fire. However, it was replaced by another collection. Still later a part of the library was destroyed by a mob of frantic Christians led by a Catholic archbishop. This was the time when its destruction was commenced. The remainder of the library, it is stated, was burned by the Arabs, when the city was taken by the Calif Omar.

Under the rule of the califs Alexandria revived to some extent from its fallen condition, and during the middle ages it was an important center of trade between the east and west. But it again began to decrease in importance, until the latter part of the eighteenth century, when it once more arose to a degree of importance and prosperity.

With its present history probably many of our readers are somewhat acquainted through reading the accounts of the recent war between Egypt and Great Britain.

At the present time Egypt is stricken with a terrible pestilence in the form of cholera. This fatal disease is depopulating the country with an alarming rapidity. Already over

16,000 persons have been reported who have fallen victims to the dreadful calamity.

For many years there stood in front of the city of Alexandria a high column, known as Pompey's Pillar. This pillar stood upon a pedestal, and reached up to the height of ninety-eight feet. Its circumference was twenty-nine feet. Probably it was built for the purpose of placing a statue of some notable person upon it. On the base of the pillar is an inscription which shows that it was erected by Publius, prefect of Egypt, in honor of the emperor, Diocletian. During the bombardment of Alexandria by the British troops in the late war, this pillar was destroyed, thus depriving the place of one of its landmarks.

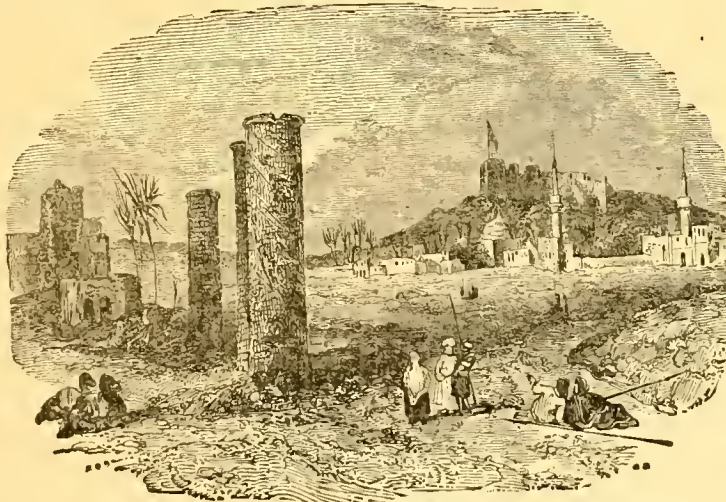
Near the city of Alexandria, on an island called Pharos, in the Mediterranean, there formerly stood a lighthouse, which was erected by Alexander the Great at the time he founded the city. At that time it was considered one of the wonders of the world, and is said to have been five hundred feet high.

Besides these, Alexandria possessed until recently two other objects of interest, known as Cleopatra's Needles. They were obelisks, covered with Egyptian hieroglyphics, and measuring seventy-two feet in length. One was found lying in the sand, while the other was standing. Each of these is cut out of a solid rock.

They are supposed to have been first erected in the sixteenth century, B. C., or in the days of Moses, when the Israelites were in bondage to the Egyptians.

A few years ago these obelisks were removed from the country in which they had rested probably for more than 3,000 years. One was taken to New

York, and the other to London, where it was placed in an upright position on a pedestal. But to do this latter task it was found necessary to invent new appliances with which to lift it into its place, as there was no way then known by which such an undertaking could be accomplished.



A GIGANTIC TORTOISE.—There are some hills in the East Indies, close to the great Himalaya mountains, which have large bones in them. These bones are found at some depth from the surface of the ground, and are of enormous size. They are washed down from higher ground by floods out of the bogs and marshy land, like those into which large animals, even at the present day, constantly stray and get drowned. One of the most wonderful animals whose bones are preserved in these hills is the *Colossochelys Atlas*. This *Colossochelys* (immense tortoise) is now extinct, and died out at the same time as a gigantic camelpard and many kinds of immense elephants whose bones are very common in this place. It was a tortoise which had a shell six and a half inches thick, twelve feet long, eight feet broad, and six feet high.

MIND YOUR OWN BUSINESS.

BY J. I.

IT will not be news to say to the old members of the Church who came from England, that in the earlier days of the Church the Saints kept cards posted up in their houses containing the "Mormon" creed, "Let every man mind his own business!" The writer remembers seeing these in the days of his childhood in the old country. He also remembers seeing in a store window in the city of Bristol, a printed copy of a reward of fifty sovereigns (about two hundred and forty dollars,) offered by the "Anti-poking-your-nose-into-other-people's-business society" to any one who would, for the space of one year, strenuously abstain from interfering in any way with any one's business but his own. We never heard that any one earned the reward. A poet of late years has beautifully illustrated this principle in a poem entitled: "Let every one sweep before his own door."

We briefly pause here to consider how this would apply to the Latter-day Saints and their opponents. As all are aware, the whole of the civilized world has arrayed itself in opposition to the cause in which we are engaged. Especially has this been the case with the people of the United States. The people of Utah have been charged with many evils and immoralities. The religious societies have met in their church conventions, congresses, etc., and one of the objects of their great concern has been the wretched state of the poor, priest-ridden inhabitants of "Mormondom." They have sent their missionaries along, and because they could not foist upon these said "deluded ones" a counterfeit Christianity, they have turned around and villified the people whom they professed to desire to bless. They have said that our peaceful valleys comprise the plague spot of America; that there is an ulcer growing up in the territory, which, if suffered to go unchecked, will destroy the body politic. They have charged our best men and women with the basest motives and actions, and have made many other malicious charges, all of which these professed ministers of the gospel expounded by Him in whom no guile was found, have known to be false.

But suppose we admit, for the pursuance of the principle under consideration, (and it must be positively understood that we would not give any countenance to such defamation) that the "Mormons" are as wicked as their worst enemies have depicted them; was their condition ever represented to be as bad as can be proven is the condition of things in the very cities that cry out for the extirpation of these great (imaginary) evils in Utah? And if not why do they not seek to sweep before their own doors previous to coming out to sweep away filth from before the doors of the "wicked Mormons." They say they love Jesus. If so, let them remember the words of the Divine exponent, "Thou hypocrite, first cast the beam out of thine own eye, then shalt thou see clearly to cast the mote out of thy brother's eye."

They have real wickedness, the stench of which ascends to God as a testimony against them of their social depravity. They are ripening into self-destruction upon natural principles. They, indeed, appear beautiful without, but within are full of dead men's bones. Their eyes are upon Zion and they say, "Let her be defiled," and at the same time nourish in themselves the vain imagination that they are the pure ones and the "Mormons" are the sinners. They strain at the gnat of sin that they imagine exists in Utah while they swallow the whole camel of real unconcealed crime that occurs daily and hourly

in their pure(?) cities of Boston, Washington and other places too numerous to mention.

We will be very willing to have them cast the stone at us if they will only demonstrate to us that they are "without sin." But they are foul and unless they speedily repent will never be regenerated this side of the grave, and being so they would show much better taste in letting the "Mormons" alone to improve their own morality; in short, they would educe more genuine respect if they would mind their own business.

It may be well to consider how we as a people would be affected by a general observance of this principle. We believe that Joseph Smith is credited with saying that he would give the people a key by which they could get back into the presence of God. The key was: "Let every man mind his own business." In a general sense we will say that a very large proportion of the trouble that arises in this world is due to breaches of this maxim. Much difficulty might be avoided; more harmony and good-will would exist if people would cease interfering with the affairs of others. These things enter so much into the concerns of life that they are known to all. But as to the philosophy of the Prophet's remarks touching the subject: there has been a revelation given lately to our beloved President, John Taylor, in which the Lord has set forth the "business" of His people from the greatest to the least. His word to the President of the Church, his Counselors, the quorum of the Twelve Apostles, the Presidency of Stakes, the Bishops, the various orders of the Priesthood, the heads and members of families; and in a word, to all Israel was and is:

Set yourselves and those under your respective jurisdiction in order. Let every man woman and child perform those duties I have assigned him. In other words, let every man mind his own business and the Lord will be with him in life here and hereafter. The child's business is to honor and obey his parents. The parents' duty is to teach their children aright by example and precept. The duty of members is to honor the counsels of God as dispensed by His servants, and the business of those in authority in the kingdom of God, is to honor the high calling whereunto they have been called. This is the burden of the word of the Lord given October, 13th 1882, and it can be easily seen how minding one's business in the best definition of the phrase will lead one into the presence of God.

We must not confound the legitimate attention to business with the common error of tattling, etc. While we must depreciate tattling, slandering, undue interference in other's business, we also must remember that there are certain officers in the Church of Christ whose business it is to investigate the affairs of its members. The teacher's duty is to see that no iniquity exists in the Church—neither hardness of heart or evil speaking. He must visit the members often and exhort them to pray vocally and in secret, etc. The Bishops have to be fathers to the Wards, as the Presidents of Stakes have to manifest a kindly interest in the welfare of the Stakes. Parents are in duty bound to watch the course of their children, to counsel, reprove and qualify them for usefulness. All these and many other duties are within their legitimate lines.

In conclusion we will venture to admonish our young friends, that if they wish to succeed in this world as mechanics, lawyers, doctors, farmers, navigators, etc., if they wish to distinguish themselves in literary or scientific branches, if they desire to earn the solid respect and confidence of their fellows, and the approval of God and an enlightened conscience they can not obtain it more effectually than by observ-

ing the counsel contained in the four short words: *Mind your own business!*

GEORGE WASHINGTON.

(Continued from page 231.)

AT this period, Washington was fortunate enough to go on a visit to his eldest brother, Lawrence. That gentleman was intelligent and accomplished. He had served with honor in the expedition made, in 1740, against Carthage; and secured the esteem and intimacy of the high-spirited Admiral Vernon. On returning home he had, in compliment to that gallant officer, named his property Mount Vernon; and they still continued in friendly communication. He had, moreover, become a member of the Colonial legislature, and connected himself by marriage with Lord Fairfax, who, having in earlier days proved his capacity by writing papers in the "Spectator," had just crossed the Atlantic to explore and examine the immense tract of land that belonged to him in the New World. Thus the company in which the elder Washington moved was by no means deficient in literary culture or patrician refinement; and his sagacious brother, in mixing with it, had opened up to his view aspects of society with which he might otherwise have remained unacquainted. He was too wise not to avail himself of the advantage in this way presented to his opening mind. Slow to speak, ready to hear, and anxious to understand, he used it to counterpoise the partial training his mental faculties had undergone, and thus laid the foundation of the mild dignity and scrupulous politeness which, in other days, made Sir Robert Liston declare, that he had never conversed with a better-bred sovereign in any court of Europe.

Lord Fairfax, on reaching his wild and uncultivated possessions, found that settlers were quietly making their way up the rivers, selecting the most valuable spots, and occupying them without leave or license. It was, therefore, deemed necessary that his seignorial rights should be asserted; and with that object in view he determined on having the lands properly lotted and measured, preparatory to claiming rents and giving titles. The destined victor in the War of Independence had already been presented to this clever, but eccentric, representative of the renowned parliamentary general; a favorable opinion had, in consequence, been formed of the youth's merits and ability; and Washington being entrusted with the responsible duty, and attended by a kinsman of his lordship, sallied forth on his first surveying excursion in the beginning of 1748. The task was arduous and fatiguing; he was frequently obliged to pass whole nights under the cold sky, or in tents which afforded little shelter against the wintry wind and rain; but the expedition was not without beneficial results. He became conversant with localities then little known, but afterwards the field of his military operations; he saw something of Indian life, witnessed an Indian war-dance, and acquired some acquaintance with the habits of the race upon which the spirit of civilization was bearing so hard. Besides, he executed his task with so much success, as not only to give complete satisfaction to his noble employer, but to establish his character as an excellent surveyor; a matter of considerable consequence, as there were then few in the district, and the emoluments were temptingly high. He therefore procured a commission which gave authority to his operations, and

entitled him to have the results entered in the provincial registers. By activity and diligence his occupation was rendered very lucrative; and on attaining the age of nineteen he had achieved so enviable a place in public esteem, that a most honorable military appointment was bestowed upon him by the government on the approach of danger.

His taste for martial affairs had, indeed, been adhered to with resolution, and cultivated with assiduity. Since acting as surveyor, he had resided chiefly with his brother, whose house was more conveniently situated for his exertions than was the home of his infancy; and he had, from this cause, been brought more into contact, than he would otherwise have been, with men versed in military matters. Under their instruction he had industriously practiced himself in sword exercise, and become not inexpert. Besides, he had eagerly studied books treating of the art of war. The early aspirations of great men are generally met with ridicule. When the author of "Marmion" proposed in youth to compose his "War-Song of the Edinburgh Light Dragoons," the idea of his attempting such a thing raised coarse laughter, and was regarded as a piece of absurdity; and, in like manner, it is not difficult to imagine the brisk tittering excited by the efforts of the young colonial surveyor to initiate himself into the handling of weapons and understanding the theory of war.

But however that may have been, it came to pass that, in 1751, when there appeared a prospect of encroachment on the part of the French, and it was deemed prudent to embody the militia to defend and protect the frontiers, Washington received commission as an adjutant-general of one of the districts into which Virginia was divided. This entitled him to rank as major; and his duty was to assemble and exercise the local troops, inspect their arms, and maintain fitting discipline, no unworthy training for that military genius which subsequently accomplished so much for the land of his nativity. Then, as afterward, candor, sincerity, and straightforwardness were the characteristics of his noble mind. He had been eminently endowed by nature with the qualities which form a ruler of men; and perhaps the training which he now underwent was, in reality, more favorable than any of a more regular and systematic kind would have been to the working out of his peculiar destiny.

About this period, Washington was withdrawn for a brief season from the sphere of his new duties. The health of his brother became so precarious, that medical advisers recommended an excursion to a different climate; and the company of some kind friend being required to cheer and sustain the invalid on his voyage, the fraternal affection of the boy-major prompted him to undertake the office. The atmosphere of a West India island being considered most likely to act as a restorative, Barbadoes was fixed upon. During the voyage thither, Washington busily occupied himself with making observations and increasing his knowledge; and on an October day they arrived at their destination.

Hardly could any prospect be more pleasing than that which arrested the eyes of the travelers, as after being confined for five tedious weeks to the narrow limits of a trader, they anchored in the bay, the stillness of whose waters was only broken by the sailing of the dreaded shark, or by the tropical breeze which played lightly around, and gratefully modified the warmth of the sun, as it descended with merciless glow on their strawy head-pieces. Before them lay the chief town, circling around the silver strand, and shrouded in palm trees that fringed the blue waters of the ocean. In the

background, fields of the sugar-cane, planters' airy mansions, the tall wind-mills, and the negro-huts bosomed in the ever-green and luxuriant foliage of the tropics—having the appearance of scattered villages—presented a scene, picturesque, attractive, and promising delightful journeys to the curious stranger. Nor was Washington disappointed in that respect. Every thing came under his notice, and enlisted his sagacious reflection. The soil, methods of culture, and the agricultural productions, engaged his attention no less than the manners of the inhabitants, their military force, their form of government, and their municipal institutions. While thus profitably employed he was laid prostrate by a sharp attack of small-pox, which confined him to the house for weeks; but with skillful medical treatment he was released from this doubly-dull duration, and enabled to resume his habits of gaining experience and collecting information.

(To be Continued.)

NIGHT SCENES IN A GREAT CITY.

SECOND NIGHT.

BY KENNON.

(Continued from page 214.)

AT the late hour appointed I met Flynn and found that he had been awaiting my coming with anxious impatience. "I am glad you are here, my friend," said he, "I feared that I might be compelled to leave before seeing you. One of the China steamers arrived to-day; and, of course, the usual attempt to land the cargo illicitly, will be made. Detective Coffin has consented to our accompanying the patrol in their boat, and if we are not too late we shall certainly have a rare night of it."

Not a single cab was in sight so we were forced, greatly to my regret, to accept the slower motion of the horse-cars. We took our seats in the car while it was just in front of the Grand Opera House, and here a number of other passengers mounted. There were a gentleman and lady with a bright little girl about seven years old, all of whom had evidently been taking some refreshment after the close of the opera. The child's eyes were sparkling with pleasure or dilating with awe as she talked of the wonders of the performance. To her it had all been real. Besides these who drew themselves rather exclusively into one corner, there were two or three weary and worn chorus-singers, and a plain-featured, shabbily-dressed, middle-aged woman carrying a basket with a single bouquet in it. The occupation of the poor creature was very evident. She was a flower-seller, and had probably remained till the last moment to seek a sale for her odorous tuberose and waxen camelias. She must have enjoyed more than ordinary good fortune, to have so nearly disposed of her stock; but she did not seem to appreciate or even realize such a blessing. Her eyes had a pitiful look of pain, and her lips quivered almost unceasingly as she nervously handled a purse of little bulk.

Suddenly the dainty little girl in the corner, probably catching the perfume of the blossoms, stopped her chatter of the opera and cried: "Oh, what lovely flowers!" Then she began to whisper to her father evidently coaxing him to purchase

the bouquet. She had already attracted the attention of the flower woman across whose pale face flitted a faint smile in answer to the child's animated glances. But the parent obdurately shook his head; and we had ridden several blocks further and had stopped at a corner to pass another car when the little maid broke silence with: "Please, Papa, let me buy the flowers—just with my own money. Perhaps the poor woman needs to sell them."

The father sternly said, "Nonsense, Nan! Keep still. Your charity is always misplaced." Then, as a grieved look stole about her mouth he added; "Well, if you must have the bouquet, I'll buy it."

This dialogue had been carried on in such a tone as to be audible throughout the car. I glanced at the woman with the basket, and saw her face flushed with pain and shame. She seemed to hesitate for a moment between two impulses; and then she darted forward, crowded the cluster of waxen flowers into the child's hands, swept her lips across the little one's wavy hair with a soft caressing motion, and stepped quickly out of the car into the dark, lonely street. Nan's father had been fumbling in his pocket for a coin—his search was evidently for a small one—and just as the flowers were placed in his daughter's hands he thrust a piece of money at the woman. But she paid no attention to him; her notice, full of tender regard, had been all for the child.

No sooner had the woman gone, leaving the gentleman to still hold the coin with a most astounded expression on his face, than Flynn muttered—a little more loudly than was necessary if he intended to be heard by me alone—"What a brute that fellow is! The lady who has just left the car has put a deserved shame upon him. She is poor, and judging by her seedy weeds she is a widow. She evidently wanted to sell the bouquet at first, but unlike some people who are self-adoring aristocrats, her pride is greater than her avarice. Her's is a sturdy poverty that one does not meet with every day. I like her independence. She certainly does not live in this locality, and only alighted here because she did not want to have a paltry quarter forced upon her for her gift to the child."

Flynn's blazing indignation was only extinguished when we reached the water front. Here was a cause for impatience, which selfishly swallowed up the other. On application to the revenue officer whom we found on duty at the nearest wharf, we learned that the patrol had been gone nearly an hour. They had, however, thoughtfully reserved seats for us in the boat, and if we would only walk a mile to the V—Street wharf we would probably find them cruising about in hailing distance. We started on what promised to be a weary tramp; but my disappointment at finding the patrol gone was soon changed to pleasure. My companion was thoroughly acquainted with the water front, so his guidance was quite safe. His remarks and explanations on our journey were original and entertaining. And the slight dangers which we braved in treading the tortuous wharves and labyrinthine alleys on our way, made the trip decidedly interesting. Every few rods we came to a broad stairway leading down to the water, and here usually was lying a small boat rocking lazily on the steady swell of the flowing tide. Either in the boat or on the steps was stretched the boatman, and as we approached he would lift his head and ask: "Want to go off to your ship, your honors? Take you there in a twinkle."

On the wharf at one of these stairways we saw a crowd of carriages and in the water, rapidly approaching the landing

place, were five or six boats in line. The little crafts were filled with gay revelers who sent merry song and laugh across the shimmering water. They had come from a foreign man-of-war lying at anchor in the harbor, where a grand ball had been given. The noble ship was still lighted up and presented a dazzling spectacle. Over her bulwarks were suspended festoons of Chinese lamps, from every spar hung red, blue and green lanterns, and the main deck was brilliantly illuminated with stands of variegated lights. The band was playing a soft melody, and as the dulcet notes were wafted to us by the gentle breeze, it seemed as though never before was music so entrancing. Long after we had left that wharf and were out of hearing of the laughter of the merry-makers, the delicious sounds of the violins came to us mingled with the rhythmic dash of the incoming tide against the piers.

(To be Continued.)

THE MANUFACTURE OF BUTTONS.

(Continued from page 239.)

THE buttons have now been plated. The best buttons, as the old hands in the trade fondly say, were those plated by the old mercurial process, which ensured a tolerable thickness of the precious metal being laid on; but that is now entirely superseded by the more delicate, if more deceptive, method of electro deposition. Even now, the plating must not be too niggardly, or it would not stand certain rough usage yet to be described, but unscrupulous makers would be sure to find out the most extreme limit of tenuity to which it would be safe to go. It is said that the prosperity of this trade has run in cycles. At intervals of half a century or so, the makers, acting upon a strong instinct of self-preservation, have agreed with each other to put gold enough on their buttons to last for a decent length of time; but after a short interval of spasmodic honesty, the greed of some would prompt them to stint the allowance, and from thence would come underselling and universal depreciation, ending by loss of trade from customers' disgust at finding that the articles began to look brassy after the slightest wear.

After the plating, the next step is the burnishing. This is a very beautiful and curious process to look at, the change produced in the appearance of the button being perfectly magical. The burnisher works with an ordinary foot-lathe, the driving-wheel being perhaps six feet in circumference, while the pulley which it drives by means of a gut, is less than one inch; thus generating an enormous speed. The button is stuck lightly on the end of a "chuck," or peg of box-wood, revolving in the lathe; the workman presses a tool against it, beginning at the center, and gradually directing it to the side, and in an instant the metal surface seems to mantle over with a smile of the most effulgent brightness. The burnishing tool is a piece of a peculiar stone found in Derbyshire, set in a handle of wood; it is of a greenish color, and is the best substance yet discovered for imparting a perfectly smooth surface. Its qualities are very variable, and can only be ascertained by trial; consequently, although the original cost of the stone may be trifling, a piece no bigger than a nut, which has been proved to be good, may be worth three or four pounds.

Up to this point the button has no pattern or device upon it whatever, being only a plain disc of metal, very rich in color and brightness. It would seem that to touch it would be to tarnish it, but it has yet to receive under a stamp a single heavy blow that shall give it form and feature. The dies which are to give the impress are beautiful specimens of workmanship. The upper die—that which is fixed in the stamp-head, and which is to descend with crushing force upon the innocent button—is cut into the inverted semblance of the face it is to wear for the future—the crest, the motto, if any, and the ornamental rim. Its own face is polished to the utmost point of brilliancy, and it is known as a "bright" die. The lower die, which is placed with the utmost nicety in the stamp-bed, immediately under the descending force, is cut correspondingly, to give the impress to the under side of the button, usually consisting merely of a circular inscription containing the maker's, or more frequently the tailor's, name and address. This die is split, or made in two halves, opening right across the center of the button. At the upper edge of both walls of the parted die a small recess, the exact shape of the shank, is cut, so that when the two halves are put together, with the shank between them, they hold the button tightly in its place. The stamper puts his foot into the stirrup of the rope, jerks the stamp-head up and down a time or two to give it "swing," and having got it high enough for his purpose, lets it fall with its dead weight on the bright and vacant disc. It is henceforth meaningless no longer. On the stamp being lifted, the device will be found to be raised from the surface of the button in clean and bold relief, its brightness still unsullied in every part, and the plating, if it has not been too finely attenuated, uninjured in the slightest degree.

The under side will have also received an equally clear impression of the letters, together with (an unavoidable defect) that of the line of junction of the two half-dies, which makes a very fine seam across it. Of course it need not be observed that the greatest care has to be exercised in the making and preservation of these dies, since the slightest flaw in the steel itself, the slightest rust upon the polished face, the slightest suspicion of a speck of dirt, would be irretrievably printed on the now valuable button. The marvel to the uninitiated, who are not aware of the extreme ductility of the metal under manipulation, is that it should be capable of being forced so readily to re-distribute its parts, becoming thinner in some parts and thicker in others, with all the facility of sealing-wax, not giving the slightest sign of fracture from the violence which has been offered to it. The degree to which it will bear this depends largely on the original quality of metal, no less than upon the care with which it has been annealed.

The button is now finished, with the exception of having its edges dressed carefully in a lathe. The processes here described are for the production of a *bright* button; but if the surface is to be "dead," or frosted, the order of some of them will be reversed. The buttons will be stamped in the rough, immediately after leaving the pickling troughs; they will then be gilt; and the burnishing, which will be the last process, will only touch the prominences of the impression, which will be cut with a special view to being so relieved.

If we have carefully followed the various operations in the production of a livery button, it will enable us to understand much that comes after in the manipulation of other descrip-

tions of metal buttons. Those which adorn the garments of our public guardians, civil and military, and which look so solid and massive, are in reality only shells. They are cut out of thinner metal than the solid buttons, and the two discs, which, when brought together with their concaves face to face, have to be joined to form one button, are treated separately. The upper disc is cut larger than the size of the button when finished, to allow of its edges being turned down so as to overlap and clip the under one, which is cut out somewhat less. Both halves are domed, as before described, but the upper half has its edges bent down sharply, and prolonged by the same pinch of the press, so as to form a very short cylinder with a round top. Each half receives its particular impress with a press or stamp, and the lower half is fitted with a shank, which for military purposes is thus made:—Two holes are punched in the center of the disc; the shank, which is simply a piece of wire bent in the form of a staple, is inserted by its two ends, and fits loosely in the holes; a girl seizes the shank with a pair of stout, blunt-nosed pliers, between whose jaws an incision is made corresponding to the length of the shank that is intended to remain outside the button; she then holds the whole under a press, and a broad, wedge-shaped punch coming down, turns over the two ends, and clinches the shank inside the hollow disc. When the button is finished, the shank can be pushed right into its body, until the bend lies snugly in a little hollow formed to receive it; the advantage of such an arrangement being, that in packing uniforms (which is done sometimes by hydraulic pressure) for distant stations, the shanks do not cut the cloth. An inflexible shank is made of the more graceful circular shape, and is riveted inside the button disc.

When the two halves are finished and brought together, a single pinch of a press is sufficient to turn the edges of the upper half neatly over, and make it hold the inferior portion with an embrace that cannot be relaxed. The accommodating metal contracts itself under pressure without the slightest difficulty, and the two parts of the button are thereafter one. The final processes depend upon the quality of the article. Some are simply lacquered, being only for the rank and file; others will be magnificently gilt and burnished.

To give some idea of the extensive plan required to carry on this branch of the button trade, it will be sufficient to state that for the army and militia alone more than three thousand pairs of dies would be required. If to these we add what would be necessary for the volunteers, the navy, the coast-guards, the police, the convict prisoners, etc., we shall be able to conceive that the manufacturer who is in the habit of contracting largely for such orders must have a perfect museum of dies, representing many thousands of pounds.

HISTORY OF THE CHURCH

(Continued from page 237.)

IT was rather remarkable that the Saints got along so well during the Winter following their expulsion from Nauvoo in their temporary and hastily built town of Winter Quarters and the various camps in that western country where they located to await the opening of Spring, when they expected to renew their journey. When we consider the destitute condition in which their enemies left them after expelling them from their comfortable homes and flourishing farms, at

such an inclement season, to wander among strangers and seek out new homes in western wilds, when there was little or no work to be had at which to earn a livelihood, the wonder is that many of them did not starve to death.

In the Fall of 1846, throughout Upper Missouri, wheat was worth from eighteen and three-quarters to twenty-five cents, and corn from ten to twelve cents per bushel. In view of the increased demand likely to arise for grain through the necessities of the Saints, who would be obliged to purchase their supplies there, wheat was raised to from forty to fifty cents, and corn from twenty to twenty-five cents per bushel. These do not seem very high prices here in this Territory, but it must be remembered that at that time money was exceedingly scarce in those parts, and wages very low, so that ordinarily a person could buy as much in the provision line, such as wheat, potatoes, corn, pork, etc., for ten cents as can be bought here for one dollar.

The same power which intervened for the preservation of the Saints by sending quails to feed them while they were encamped on the banks of the Mississippi continued with them in their journeying westward and while they were encamped during the Winter, and they found joy and pleasure in what to all human appearance could afford them nothing but misery and suffering.

President Young directed in the organization of the companies to start in the Spring and counseled them in the minutiae of outfitting, that they might journey without disorder or confusion.

On the 14th of January, 1847, President Young received at Winter Quarters the following revelation as the

WORD AND WILL OF THE LORD,

CONCERNING THE CAMP OF ISRAEL IN THEIR JOURNEYING
TO THE WEST.

“Let all the people of the Church of Jesus Christ of Latter-day Saints, and those who journey with them, be organized into companies, with a covenant and promise to keep all the commandments and statutes of the Lord their God. Let the companies be organized with captains of hundreds, captains of fifties and captains of tens, with a president and his two counselors at their head, under the direction of the Twelve Apostles; and this shall be their covenant—We will walk in all the ordinances of the Lord.

“Let each company provide themselves with all the teams, wagons, provisions, clothing and other necessities for the journey, that they can.

“When the companies are organized, let them go to with their might, to prepare for those who are to tarry.

“Let each company with their captains and presidents, decide how many can go next Spring; then choose out a sufficient number of able-bodied and expert men, to take teams, seeds, and farming utensils, to go as pioneers, to prepare for putting in Spring crops.

“Let each company bear an equal proportion, according to the dividend of their property, in taking the poor, the widows, the fatherless, and the families of those who have gone into the army, that the cries of the widow and the fatherless come not up into the ears of the Lord against this people.

“Let each company prepare houses, and fields for raising grain, for those who are to remain behind this season, and this is the will of the Lord concerning His people; let every

man use all his influence and property to remove this people to the place where the Lord shall locate a Stake of Zion; and if ye do this with a pure heart, in all faithfulness ye shall be blessed; ye shall be blessed in your flocks, and in your herds, and in your fields, and in your houses, and in your families.

"Let my servants Ezra T. Benson and Erastus Snow organize a company; and let my servants Orson Pratt and Wilford Woodruff organize a company; also let my servants Amasa Lyman and George A. Smith organize a company; and appoint presidents, and captains of hundreds, and of fifties, and of tens; and let my servants that have been appointed go and teach this my will to the Saints, that they may be ready to go to a land of peace.

"Go your way and do as I have told you; and fear not your enemies, for they shall not have power to stop my work. Zion shall be redeemed in mine own due time, and if any man shall seek to build up himself, and seek not my counsel, he shall have no power, and his folly shall be made manifest. Seek ye and keep all your pledges one with another, and covet not that which is your brother's.

"Keep yourselves from evil. Take not the name of God in vain, for I am the Lord your God, even the God of your fathers, the God of Abraham, and of Isaac, and of Jacob. I am He who led the children of Israel out of the land of Egypt, and my arm is stretched out in the last days to save my people Israel.

"Cease to contend one with another. Cease to speak evil one of another. Cease drunkenness, and let your words tend to edifying one another. If you borrow of your neighbor you shall restore that which you have borrowed; and if you can not repay, then go straightway and tell your neighbor, lest he condemn you.

"If you shall find that which your neighbor has lost, you shall make diligent search till you shall deliver it to him again. You shall be diligent in preserving what you have, that you may be wise stewards; for it is the free gift of the Lord your God, and you are His stewards.

"If you are merry, praise the Lord with singing, with music, with dancing, and with a prayer of praise and thanksgiving. If you are sorrowful, call on the Lord your God with supplication, that your souls may be joyful.

"Fear not your enemies, for they are in my hands, and I will do my pleasure with them. My people must be tried in all things, that they may be prepared to receive the glory that I have for them, even the glory of Zion, and he that will not bear chastisement, is not worthy of my kingdom.

"Let him that is ignorant learn wisdom by humbling himself and calling upon the Lord his God, that his eyes may be opened that he may see, and his ears be opened that he may hear, for my Spirit is sent forth into the world to enlighten the humble and contrite, and to the condemnation of the ungodly.

"Your brethren have rejected you and your testimony, even the nation that has driven you out; and now cometh the day of their calamity, even the days of sorrow like a woman that is taken in travail; and their sorrow shall be great, unless they speedily repent; yea, very speedily! for they killed the prophets and them that were sent unto them, and they have shed innocent blood, which crieth from the ground against them. Therefore marvel not at these things, for ye are not yet pure; ye can not yet bear my glory, but ye shall behold it, if ye are faithful in keeping all my words that I have given you from the days of Adam to Abraham; from

Abraham to Moses; from Moses to Jesus and the apostles, and from Jesus and His apostles to Joseph Smith, whom I did call upon by mine angels, my ministering servants and by mine own voice out of the heavens, to bring forth my work: which foundation he did lay, and was faithful, and I took him to myself. Many have marvelled because of his death, but it was needful that he should seal his testimony with his blood, that he might be honored, and the wicked might be condemned.

"Have I not delivered you from your enemies, only in that I have left a witness of my name? Now, therefore, hearken, O ye, people of my Church, and ye Elders, listen together; ye have received my kingdom, be diligent in keeping all my commandments, lest judgment come upon you, and your faith fail you, and your enemies triumph over you.

"So no more at present, Amen and Amen."

(To be Continued.)

THE VALUE OF BRAINS.

WORKING as an ordinary hand in a Philadelphia shipyard was a man named Knowlton. His peculiarity was, that while others of his class were at ale-houses, or indulging in a jollification, he was incessantly engaged in studying upon mechanical combinations. One of his companions secured a poodle dog, and spent six months in teaching the quadruped to execute a jig upon its hind legs. Knowlton spent the same period in discovering some method by which he could saw out ship timber in a beveled form. The first man taught his dog to dance—Knowlton, in the same time, discovered a mechanical combination that enabled him to do in two hours the work that would occupy a dozen men, by slow and laborious process, an entire day. That saw is now in use in all the shipyards of the country. It cuts a beam to a curved shape as quickly as an ordinary saw-mill saw rips up a straight plank. Knowlton continued his experiments. He took no part in parades or target shootings, and in a short time afterward he secured a patent for a machine that turns any material whatever into a perfect spherical form. He sold a portion of his patent for a sum that is equivalent to a fortune. The machine is now in operation cleaning off cannon-balls. When the balls come from the mold their surface is incrustated, and the ordinary way of smoothing was slow and wearisome. This machine almost in an instant, and with mathematical accuracy, peels it to the surface of the metal, at the same time smoothing out any deviations from the perfect form. The same plain, unassuming man has invented a boring machine, that was tested in the presence of a number of scientific gentlemen. It bored at the rate of twenty-two inches an hour, through a block of granite, with a pressure of but three hundred pounds upon the drill. A gentleman, present offered him ten thousand dollars on the spot for a part interest in the invention, in Europe, and the offer was accepted on the spot. The moral of all this is, that people who keep on studying are sure to achieve something. Mr. Knowlton doesn't consider himself by any means brilliant, but if once inspired with an idea, he pursues it until he forces it into tangible shape. If everybody would follow his example, the world would be less full of idlers and the streets of grumblers and malcontents.

WE'RE NOT ASHAMED TO OWN OUR LORD.

MUSIC BY J. J. DAYNES.

We're not ashamed to own our Lord, And worship Him on earth; We love to learn His holy word, And

When Jesus comes in burning flame, Then to reward the just, The world will know the ho - ly name In

know what souls are worth. We love to learn His ho - ly word, We love to learn His

which the Saints can trust. The world will know the ho - ly name, The world will know the

ho - ly word, We love to learn His ho - ly word, And know what souls are worth.

ho - ly name, The world will know the ho - ly name In which the Saints can trust.

When He comes down from heaven to earth,
With all His holy band,
Before creation's second birth.
We hope with Him to stand.

Then will He give us a "new name."
With robes of righteousness,
And in the New Jerusalem
Eternal happiness.

THE OLD MAN'S COMFORTS.

"You are old, Father William," the young man cried,
"The few locks that are left you are gray;
You are hale, Father William, a hearty old man,
Now tell me the reason, I pray."

"In the days of my youth," Father William replied,
"I remember'd that youth would fly past,
And abused not my health and my vigor at first,
That I never might need them at last."

"You are old, Father William," the young man cried,
"And pleasures with youth pass away,
And yet you lament not the days that are gone,
Now tell me the reason I pray."

"In the days of my youth," Father William replied,
"I remember'd that youth could not last;
I thought of the future, whatever I did,
That I never might grieve for the past."

"You are old, Father William," the young man cried,
"And life must be hastening away;
You are cheerful and love to converse upon death,
Now tell me the reason I pray."

"I am cheerful, young man," Father William replied;
"Let the cause thy attention engage;
In the days of my youth I remember'd my God,
And He hath not forgotten my age."—*Selected.*

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